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discussed herein, it appears that the three Formosan dialects above mentioned preponderate in resemblance to B. I. over Tagalog, Javanese and Malay, there being a hundred and eighteen resemblances to B. I. in Paiwan, Tipun and Amia, as opposed to eighty-four in Tagalog, Javanese and Malay. The following small table will illustrate the number of close and fairly close resemblances to B. I. of the six MP. languages compared in the Comparative Table:

TAG.	JAV.	PAIWAN	TIPUN	AMIA	MALAY	
18	17	21	22	22	16	Close
10	13	23	14	16	10	Fairly Close

I am not prepared to state what conclusion should be drawn from such a phenomenon. Formosa was probably populated originally both from the Chinese side and from the East. It seems possible that the eastern colonists were of an Austronesian substock not far removed from that of the Igorots. A subsequent investigation of other Igorot dialects might throw a valuable light on this subject, and it is to be hoped that Dr. Seidenadel will be able to prosecute his labors still further in this direction.

Dr. Seidenadel's third part (pp. 481-583) consists of texts, all new and valuable from the point of view of folk-lore and linguistics. One could wish that he had also collected the melodies to a few songs, as an illustration of this remarkable people's musical development.

This work stands forth as a noteworthy contribution to the still involved science of the Malayo-Polynesian languages, and Seidenadel's labors cannot be overlooked by any conscientious specialist in this group. What the author's English style here and there lacks (as, for example, p. 277) is amply compensated for by the thorough erudition he has displayed in handling an absolutely new material, collected most expertly by himself.

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TILL DET ANDLIGA LIVVETS FILOSOFI. By *Allen Vannérus*. Stockholm: A. Bonnier.

This work, the latest of a long series of philosophical works by this writer, contains in its preface a criticism of contemporary Swedish philosophy, which the author finds lacking in actuality and life, with "no spiritual energy, no fermenting ideas, no problems under debate, no criticism, nothing actuated by a strong will, much less anything that is struggling forward with spontaneous force." There is no encouragement for philosophical research in Sweden. When not long ago the Rector of the University of Stockholm gave out a statement of the needs of the institution, he did not even mention philosophy, though that subject has no representative on the faculty of the university. "Statistics and other such blessings must come first. This is very natural and consistent. We live in the age of social utilitarianism. 'Social' has a religious meaning. Little houses and gardens where one may go out and dig, that is something holy. (Of course, I do not criticize, I only state facts.) Here we stand before a revolution in the appraisal of material and spiritual values to which there are few counterparts in the world's history. But wait. *Philosophie muss sein*. It is a necessary part of higher spiritual culture." The author feels the need of a philosophical renaissance in Sweden, of a regen-

erating genius, "a great systematician, a representative of the type of Hegel, Comte, Spencer, Wundt."

I have quoted at length from this preface because it brings out, from the author's particular point of view, a feeling that seems to be growing among all classes in Sweden, that an awakening is needed, a stirring up of the national life of the people, a quickening of the social conscience, a feeling that the whole nation is in need of a regenerator, a genius, "coming like a flash" to point the way, upward and inward.

Vannérus's new book is one of a series of works in which he has given a presentation of his philosophical system. The other volumes are: *Filosofiska konturer*, published in 1902; *Vetenskapssystematik*, 1907; *Den empiriska naturuppfattningen*, 1902; *Vid studiet af Wundts psykologi*, 1896; *Kunskapslära*, 1905; here enumerated in the order of their arrangement in the system, the new work having its place as the next to the last. To be complete, the system ought to include two more volumes, a metaphysics, and a theory of values, but these, the author says, he hardly expects to complete. Another task is nearer to his heart, namely to reissue what he has already published in new and revised editions, as parts of a coherent system. As a systematizer Vannérus is unique among Swedish philosophers; no one else has attempted the task which he has brought so near completion. But he does not expect that his philosophy will ever obtain a far-reaching influence. It is, he says, "too abstract and prosaic, has too little of romance and sentiment, it does not carry everything before it, it is not fascinating, not resplendent, nor 'genial,' to quote the common phrases of pretension and resplendence." But he is not without his enthusiasms, though they are intellectual, rather than emotional. He is a representative of that evolutionary idealism which is taking hold of so many in our days who do not feel satisfied with the materialistic naturalism of the last century, but for whom supernaturalism has no attractions. He belongs to the group of thinkers among whom the foremost names are Wilhelm Ostwald and William James. A. G. S. JOSEPHSON.

DAS PROBLEM DES PYTHAGORAS. Von Dr. H. A. Naber. Harlem: Visser, 1908. Pp. 239. Price 4 fl.

This famous theorem (Euclid I, 47), which states the fundamental law that the square of the hypotenuse is equal to the sum of the squares of the other two sides, is here restored in its original form and is regarded as the foundation or kernel of the entire Pythagorean system of philosophy. Dr. Naber states that Pythagoras has received a degree of recognition to which even Plato has not attained. His character was unimpeachable, his knowledge all-comprehensive, both theoretical and practical, his teaching an overwhelming whole which began with the motes in a sunbeam and ended, only with Olympus. He was fair alike to the natural and the supernatural, and thus was able to become the soul of a republic, a spiritual leader of the highest rank, the head of a nobility which resembled that of the Grail in its high ideals and severe prescriptions. The topics discussed in this volume cover a wide range of subjects dear to the heart of the mathematician. Among many others treated in the forty-odd sections we find the orientation of temples, the value of π , the golden mean, logarithmic spirals, the pyramid of Cheops, the

trisection of an angle, the Limaçon, Abracadabra, the number 5, the tektratys and evolution as taught by Pythagoras.

PSYCHOTHERAPY. By *Hugo Münsterberg*. New York: Moffat, Yard & Co., 1909. Pages 401. Price \$2.00 net.

However stringent may be the criticisms brought against Christian Science, and however short may prove its nominal domination over the minds of man, the ultimate judgment of its worth or worthlessness will have to concede that it has served the cause of science and civilization in so far as it has given impetus to the application of psychological principles to the healing of disease. It has awakened both the medical and clerical professions to their responsibilities in determining how far suggestion and other psychical influences should be used to supplement the regular remedial agencies. In the volume before us Dr. Münsterberg discusses for the general public the practical applications of modern psychology in this line. His position is clearly set forth in the concluding paragraph of the Preface:

"The chief aim of this book is twofold. It is a negative one: I want to counteract the misunderstandings which overflow the whole field, especially by the careless mixing of mental and moral influence. And a positive one: I want to strengthen the public feeling that the time has come when every physician should systematically study psychology, the normal in the college years and the abnormal in the medical school. This demand of medical education cannot be postponed any longer. The aim of the book is not to fight the Emmanuel Church Movement, or even Christian Science or any other psychotherapeutic tendency outside of the field of scientific medicine. I see the element of truth in all of them, but they ought to be symptoms of transition. Scientific medicine should take hold of psychotherapeutics now or a most deplorable disorganization will set in, the symptoms of which no one ought to overlook to-day."

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THE PRINCIPLES OF PRAGMATISM. By *H. Heath Bawden*. Boston: Houghton Mifflin Company, 1910. Pp. 364. Price \$1.50 net.

Since even in the minds of professed exponents of pragmatism many contradictory interpretations of its terms and aims have arisen, Mr. H. Heath Bawden sets himself the task of clarifying the meaning of this new philosophy. In nine chapters he goes over the whole field, explaining Philosophy, Experience, Consciousness, Feeling, Thinking, Truth, Reality, Evolution and the Absolute, and Mind and Matter. In our opinion the task is more difficult than the author thinks, for the movement is still in a process of fermentation, and we feel confident that when this stage is over the new philosophy will appear very much less original than now.

As a sample of how the subject is treated we quote the following passages on truth. Mr. Bawden condemns the old definition, saying:

"The ordinary conception of the test of truth regards it as the agreement of the idea with the thing, of perception with the object, of knowledge with reality. This is the naive, unreflective view of common sense, known in philosophy as the representative or copy theory of knowledge.... It is not uncommon to hear even men of science declare that fact is the test of truth. 'Here are the facts. There is your theory. Test your theory by the facts.'